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THE JAINA

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J. L. Jaini, M.A., M.R.A.S.,

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IMAGE WORSHIP AND PILGRIMAGE.

IMAGE worship is a great help for beginners: who can *see* what the Arhant is like; and for advanced persons who are reminded of what their mind, when attentive, knows the Arhant to be like. In the last case Images stimulate and arouse the Smriti or Sanjna i.e., remembrance or recognition of the form of Arhant. When the last Arhant passed away, and His devotees made an image of Him, that Image would mean very much more to them than to us. Even old geographers consult maps often although they know the forms and even some details of the countries etc. in the map. The knowledge which is of the map in the mind is less vivid than the ocular knowledge when the eye has the map itself actually before it. Thus Images are not useless. The highest Adorable in the Universe, next to Siddha, is Arhant. Images bring us into a more visible proximity to Arhant than anything else; specially when they are exactly like the Arhant and designed and executed artistically. Thus they are also adorable. All this is apart from the fact of Sthapana, or our installing the qualities of Arhant in them.

There is a peculiar penetrating calm in places of worship, specially in places of pilgrimage. This is not due merely to scenic, sylvan surroundings. Simla, Nainital and Mussoorie send thrills of joy, grandeur and sublimity but never of this calm. Nor

again is it due merely to temples. The sight of temples in the crowded towns never induces the same calm. Although I more than ever realised in Sri Sonagirji the peculiar charm of a round dome with a spire on top, whether it surmounts a Jainalaya, Shivalaya or a mosque or Mausoleum. We should speak the truth, in a sweet subdued tone; for the good of others; without passion; and always with motherly care that we do not hurt the feelings of others. If we speak and write in this spirit, half the misery, nakedness, barrenness, and desolation of life would end.

We can unite the Digambara Jainas of the 13 and 20 Panthis sects; the Digambars and Svetambars themselves; then Jainas and Hindus; then Hindus and Mohammadans; then all Indians; then the Empire; then Humanity: then all life. All these gradations have to be passed before we can have full Realisation of Life or Life clad in Matter in Samsara.

Siddha Sila.

I want to know the true condition of my future Abode: *Nirvana.* Nirvana-space or Siddha Sila is 45 lacs Yojanas in diameter, corresponding to the $2\frac{1}{2}$ dvipas, from which alone a soul attains Nirvana from a human embodiment in a *Karma Bhumi.* Then the freed soul flashes in one Samaya across 7 rajus straight up to the summit of the Loka. It follows then that Siddha Kshetra is peopled only where it is just above the Karmabhumis. *i. e.* 15 bhumis (1. Bharat, 1. Airavata and 1. Videha in Jambu dvipa round the central Meru; and 12 similar bhumis for the remaining 4 Merus). In all there are 15 small peopled parts in Siddha Sila. From this it may seen that the rest is void. But as on exceptional occasions, souls can reach Nirvana from other parts of human regions, *i.e.* the $2\frac{1}{2}$ dvipas and this has happened from infinite eternity. the other parts of *Siddha Sila* also are equally thickly and luminously occupied by liberated souls.

But as the 2 Videhas, Eastern and Western of each Meru count as only one Karmabhumi, the 15 parts in Siddha Kshetra corresponding to the 15 Karmabhumis in $2\frac{1}{2}$ dvipas, are more principally peopled.

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Anta Krita Siddhas.

As to the rest, it is peopled by the liberated souls of *Anta-Krita-Siddhas* who have been subjected to disturbance (upasarga) by some Gods and then dropped by them just before attaining Nirvana, and who have therefore attained Nirvana from some where in $2\frac{1}{2}$ dvipas, but outside of the 15 Karmabhumis. The least duration of 13th Gunasthana, vibratory omniscience is an antara-muhurta, *i.e.* at the least one Avali and one Samaya and at the most 48 minutes minus one Samaya or instant. The 14th Gunasthana lasts only so long as one can utter *a, i, u, ṛi, lri*. A soul's age-Karma may be very little; and he may begin the ascent up the destructive ladder Kshapaka Sreni, and be about to enter the 13th Gunasthana. Some God may lift him then and take him bodily away into space above non-karma-bhumi; and drop him down there. Then omniscience may dawn upon the Saint just as he is dropped; *i.e.* he may enter the 13th stage when he is dropped. Now the attainment of omniscience is accompanied by the body of the saint rising at once to a height of 5000 bows, measured by the measure of his own hand and finger. So instead of touching land or water again, the Saint enters and crosses the 13th and 14th stages from mid-air, and as the movement of a free soul is straight up to the end of the universe, the Saint goes to Siddha Kshetra at a point out of the 15 Karma-bhumis. But this is obviously very rare.

Note also the difference between Siddha Sila and Siddha Kshetra. The Sila is the 8th earth which tops the universe. It is 12 Yojanas thick, one raju wide and one raju long. On the top and in the centre of it there is a cup-like cavity which is 45 lacs of yojanas in depth. The depth at the top is only the thickness of a fly's wing. This is only to say that the depth begins from the top, as the cup exactly fits the hollow. The inner surface of the cup is pure white crystal diamond. This is the lowest throne of Siddha Kshetra, which is the space (again with 45 lacs yojanas in diameter) at the end of the universe, *i.e.*, at the end of the outermost atmosphere, the Tanuvata-valaya of the universe. Above the Siddha Sila there is a sheath of 3 atmospheres totaling 4 kosas in

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thickness. The 1st atmosphere Ghanodadhi vata-valaya or Humid atmosphere is 2 koses thick. (Note that all these distances are big *i.e.*, 500 times of the ordinary measures.) The 2nd Ghana-or Thick-air atmosphere is $1\frac{1}{4}$ kosas thick. The 3rd Tanu-or Thin air atmosphere is $\frac{3}{4}$ kosas thick. At the end of this and just above the cup is 45 lacs yojanas space of Siddha Kshetra with infinite sacred lotus feet and bodies having for their eternal *asana* the 45 lacs yojanas of the brilliant diamond cup below.

Now each Siddha has a size slightly less than His last human body. The biggest human being to attain liberation was Bahu Baliji, son of Lord Adinath. His height was 525 bows; whereas Lord Adinath's stature was 500 bows, the largest among Tirthamkaras, the smallest among them being the 6 hathas or 9 feet of Lord Mahavira. People are anxious to secure pilgrimages. I am anxious to stop my long long pilgrimage and reach my goal, my lasting Abode the Siddha Kshetra.

Even a *very slight* control of Passions or *only of some* Passions, induces a peculiar calm and power in mind. It is a matter of merest personal experience, not of dogma or religious theology. When this is so, how much more a suppression and destruction or uprooting of all Passions must be the cause of Pure Joy and Power of Soul. Uprooting of a passion or even of a twig or leaf of this soul-deluding plant means and is indicated by the fact that there is no response in the soul to all even the most subtle, indirect and remote call of that particular passion twig or leaf. Cultivate purity of soul by uprooting the root, branch or leaf of the innumerable variety of the Passions of Anger, Pride, Deceit and greed, and see for yourself the inrush of the light, beauty and joy of Truth into YOU.

The best and only solution of World-misery is Simplicity; Poverty. This must be the *ideal*. To give up all. Then whatever you possess will only be forced upon you when the extreme necessity is gone. The poison and dirt of Attachment to mere Matter will never affect your soul; and being thus lightened you will march on to the goal of the greatest amount of Light and Happiness for the greatest number of living beings.

Then hellish competition will end. Human beings wild be human and not Grotesque Satans in human bodies. Poverty should be the symbol of the Greatest non-possessionless *i.e.*, saintliness in people; like the Brahman or Jaina Sadhus of old, before whom even the greatest warriors bowed in immeasurable humility.

Thus alone the world-wide wail of soul wringing misery may be converted to a joyous hum or murmur of contented brotherliness and peaceful pæans of the holy march of all beings towards the undying temple of Peace, Power, Enlightenment, Glory and Bliss unending.—*J. L. Jaini.*

RELIGION AND COMPARATIVE RELIGION.

(*Continued from page 58.*)

To-day what is needed is to re-interpret these old documents in a strictly judicial manner, and on lines of scientific thought. I am personally convinced that they all contain the same tenets, the same doctrines, the same instructions; but that it requires a regular study of Religion as a Science and of the poetical style of the composition of the sacred works to understand this unity. A very large number of these beautiful thought-forms have now been worked out and complete systems have been unravelled. There can be no doubt but that the peace which modern methods and civilization have failed to give to humanity can be obtained through religion. The reason is that the outlook of the former is purely materialistic and takes no account of the future destiny of the soul; but religion properly insists on subordinating the activity of a short-span of existence to the larger concerns of all futurity. Religion points out that the soul, being immortal, will survive the bodily death and will rise or fall according to the nature of the disposition it has forged and fabricated for itself in the course of its life. If the disposition is such as conforms to the conditions of life in better and happier regions, the soul will be attracted to those regions. On the

other hand, if it has acted viciously and brought about an atrophy of the centres whose development is the cause of the human birth, it must go back to lower kingdoms. Life in the embodied state is always painful; rare, exceedingly rare, are the moments when one can be said to be happy. Man has always the fear of death' disease and calamity overtaking him and his loved ones. The animal is born into pain and suffering. The immortal soul is subject to birth and death, for the present life is no miracle in its eternal career. Thus thinking, one withdraws his attention from the world outside which is the realm of sickness and death, and turns it inwards on the soul when he soon begins to realize something of the inner joy of being which has been referred to already. Thereafter he speedily qualifies himself to be rid of the pernicious companionship of matter, when setting the natural functions of his soul free to display their full effect, he becomes omniscient, immortal and blissful, and ascends to the topmost part of the universe there to reside for ever, in the fullest enjoyment of all the privileges and prerogatives appertaining to Divinity. There is never any fall from this condition.

I must now give you a few quotations from some of the other religions to show that the true doctrines of the Science of Spirit are common to them all. The teaching of Hinduism is well summarised in the following hymn to Yama who is one of the Vedic gods :—

' All imperfections leave behind :
    Assume thy ancient frame once more—
Each limb and sense thou hadst before,
    From every earthly taint refined.
" And now with heavenly glory bright,
    With life intenser, nobler, blest,
With large capacity to taste,
    A fuller measure of delight.
" In those fair realms of cloudless day,
    Where Yama every joy supplies,
And every longing satisfies,
    Thy bliss shall never know decay."

Here we have distinctly the same teaching that the soul is by nature divine, that its natural powers and functions are not functioning fully owing to the earthly taint, and that by purifying itself it shall become perfect whence there will be no fall.

The Greeks had the same teaching in ancient times. The Orphic Teacher thus explained the Dionysiac cult:

"In all of us there is a divine element not wholly overwhelmed with wickedness of which the Titans are the emblem, By innate impurity men are condemned to the cycle of births and deaths, from which they can escape and be made fit for communion with Gods only by purification and initiation in the Mysteries."

This again is quite plain, and needs no comment from me.

In the Bible the resurrected Soul says of himself:

"I am he who liveth, and was dead. and behold I am alive for ever more and have the keys of hell and of death."—Rev. i. 18.

Hippolytus, one of the early Church Fathers of the ante-Nicene period, distinctly describes the soul as a simple substance, and as such immortal. Clement of Alexandria, Gregory Thaumaturgus, and others also held the same opinion. Origen says;—

"The mental acumen of those who are in the body seems to be blunted by the nature of corporeal matter. If they are out of the body then they will altogether escape the annoyance resulting from a disturbance of that kind. At last by the gradual disappearance of the material nature, death is both swallowed up and even at the end exterminated......It follows that we must believe our condition at some future time to be incorporeal......and thus it appears that then also the need of the bodies will cease......The whole nature of bodily things will be dissolved into nothing."

St. Paul teaches:—

"I beseech you therefore, brethren, by the mercies of God. that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Rom. xii. 1.

In Colossians (chap. ii. verse 11) there is a reference to the putting off the body of flesh by the circumcision of Christ, which

means the purification of the heart. Clement of Alexandria tells us :—

"The Saviour himself enjoins, 'watch,' as much as to say 'Study to live and endeavour to separate the soul from the body."

In one of his many Epistles St. Paul describes the antagonism between the spirit and the flesh, the one being contrary to the other, and finally winds up with the most impassioned ejaculation ; O wretched man that I am ! who shall deliver me from the body of this death ? "

The divinity of the soul is asserted quite plainly in the Bible when it is said, "I have said Ye are Gods." This declaration is fully confirmed in the new Testament where with reference to it it is said that the '*scripture cannot be falsified.*' In the first gospel we have the exhortation :

" Be ye therefore perfect, even as your Father in heaven is perfect." In Phillippians we are told :

"Let this mind be in you, which was also in Christ Jesus, who being in the form of God thought it no robbery to be equal with God. These are but a few quotations that bear out what I have said to-day. I have recently collected, under appropriate heads, a certain number of the Biblical quotations which amply prove the statement that the true foundation of the Biblical Religion was also laid on the very same principles which are embodied in the Jaina Siddhanta (System of Philosophy). This collection has been published under the title, 'Glimpses of a Hidden Science in Original Christian Teachings,'

On the practical side, you have the same teaching about the crushing out of the element of desire in Christianity. The world is described as ranged in a direction opposed to divinity's ; he who would aspire to become perfect must not look at her. The culmination may be said to have been reached when it is said :

" If any man come after me and hate not his father, and mother, and wife, and children, and brethein, and sisters, and his own life also, he cannot be my disciple."

Unfortunately this teaching was given in a fragmentary, disjointed disconnected manner, and therefore does not readily command the respect of our modernized understanding, but there is no doubt that the total destruction of desire it is that is aimed at in it. The scientific study of religion reveals the fact that there is nothing in the doctrine that is really unacceptable to reason, when its properly worked out practical side is taken into consideration.

I think this much will suffice for the establishment of the unity of teachings between Jainism and Christianity. For want of time I shall not enter into the scriptures of the other religions but will pass on to the allegorical aspect of the teachings without further preface.

I select the charming personification of Agni from the Hindu Pantheon for elucidation, as his is one of the strangest of figures among gods. (See pages 183-185 of the Confluence of Opposites).

I may say that to-day there exists a valuable work, in three volumes, by a learned Hindu writer which explains hundreds of such pictograms as the one I have explained today before you. There has been published recently a similar work by a Mahomedan investigator which explains many of the allegories of Islam. The Zoroastrian allegorical teaching is partially explained in the Bundahish. In this connection I may refer to some of my own books which explain a good many of the subtle conceptions of different faiths, to bring out their hidden charm and the unity amongst the prevailing religions of the day. I may add that a true and lasting reconciliation among different religions is not possible to-day except by the proper interpretation of the pictorial script. We shall then also discover the real guarantee of truth to lie in an agreement between science and reason and the scriptures of the diverse faiths.

I shall now explain to you the significance of the fascinating allegory of the Fall in the book of Genesis. The story is known to you all, I think, and, therefore, I shall proceed with its explanation at once. (See pages 188 *et seq* of the Confluence of Opposites.)

Such is the real purport of the story of the "Fall." As I have said the allegory is one of the most fascinating ones.

I shall only refer you now to one more allegory from the Bible, namely, that of Abraham and his family. To-day men are so much accustomed to look upon the members of this so-called patriarchal family as history that many of you will be astonished at my statement that they only constitute an allegory. But there can be no doubt about it when St. Paul deliberately describes them as such. In the Epistle to the Galatians he devotes no less than eleven verses to the subject. and explains as much of its hidden sense as he thought safe to do, though by means of another allegory. (See the Glimpses pages 57 *et. seq.*)

This brings the subject of this evening's lecture to an end, though naturally there is a very great deal more to be said on every point that has been touched by me, and there are numerous points that have not been touched at all to-day. The result of the scientific study is before you ; you now know what religion signifies. But it is also possible that you do not agree with me in one or more or all of these particulars. I, too, do not expect nor could reasonably be expected to carry conviction into every heart at once. You will, however, observe that I do not ask you to accept my views, but only to study the subject. The problem is a serious one, it concerns eternity of the future life of every one of us. If you are a real well-wisher of yourself you ought to take up the study of this subject in a serious manner. To some the idea of a further study after the school career has terminated is not very agreeable, but they must remember that knowledge cannot be acquired otherwise, and that reliable knowledge alone will enable us to save ourselves and those who are dear and near to us.

I must not omit to thank you for a patient hearing, before resuming my seat.—*C. R. Jain.*

The Confluence of Opposites. Price 1-4-0.

It is an interesting book explaining the many allegories contained in the teachings of the great religions.

JAINA REMAINS IN THE GOVERNMENT MUSEUM, MADRAS.

1. A Jain memorial stone from South India. On one side of it in the upper-half an image of Tirthankara and in the lower the figures of a Jain Acharya and his disciple are roughly sculptured.

2. A seated image of Mahavira with three umbrellas over his head and two chauri-bearers on both the sides made of granite. The total height including the pedestal is about $2\frac{3}{4}$ feet.

3. Jain Tirthankara from Tuticorin, Tinnevelly District, brought to the Museum in 1878. Height about 4 feet 3 inches.

4. A seated image of Tirthankara Parsvanatha with a triple umbrella over his head and two devas standing by his side brought from the Godavari District, in 1920. Height about $2\frac{3}{4}$ feet.

5. A very beautiful image of Sri Santhinatha, the 16th Tirthankara, in Kayotsarga (standing posture) made of shining black stone. Height about $2\frac{3}{4}$ feet. The Sanskrit inscription in Kanarese characters at the base of the image records that King Salvadeva a great lover of Sahitya (Literature), had an image of Santi-Jina made according to the rules of the Silpa-sastras and errected it. Locality unknown, but probably from Mysore or South Canara. Brought to the Museum before 1859.

6. An image of Sri Santinatha about $4\frac{1}{2}$ feet in height with a triple umbrella over its head and a prabhavalaya at the back. The Kanarese inscription at the base of the figure may be translated :—" This is the image of Santhinathadeva of the temple Yeraga Jinalaya, founded by the Mahapradhana (Bra)hadevana, a lay disciple of Sakalabhadra Bhattaraka entitled Mahamandalacharya and belonging to Mulasangha, Kundakandanvaya, Kanur (gana) and (Tin)trinigacha." Locality unknown, but probably from Mysore or South Canara. Brought to the Museum before 1859.

7. An image of Sri Parsvanatha standing with a seven-hooded serpant over the head and two chauri-bearers on the sides.

The image is made of black stone and is about 3½ feet high. Locality unknown.

8. An image of Mahavira in Kayotsarga posture. There is a prabhavali at the back on which are sculptured 24 small seated figures representing the twenty-four Tirthankaras.

9. An image of Sri Mahavira sitting with a triple umbrella over its head and two chauri-bearers on both the sides. Height about 2¾ feet.

10. An image of Sri Ajitanatha sitting with a triple umbrella over the head and two chauri-bearers on both the sides. The carving is very beautiful. Height about 2¼ feet. Brought from Peddatumbalam village in the Bellary District.

11. An image of Sri Mahavira with a triple umbrella and two chauri-bearers. Height about 2 feet. Brought from Peddatumbalam village in the Bellary District.

12. An image of Sri Pushpadanta with a triple umbrella and two chauri-bearers. Mutilated. Height about 2½ feet. Brought from Keelnarma village in the North Arcot District.

13. An image of Sri Mahavira (sitting) with a triple umbrella over head. Height about 4 feet Brought from the Villivakkam village in the Chingleput District.

14. An image of Sri Mahavira (sitting) with a triple umbrella and two chauri-bearers. Height about 3¼ feet. Brought from Sakkiramallur village in the North Arcot District.

15. An image of Sri Padmaprabha (sitting) with a triple umbrella. Height about 17 inches. Locality unknown.

16. An image of Sri Suparsvanatha with a triple umbrella and two chauri-bearers. Height about 17 inches. Locality unknown.

17. The crown of a pillar of beautiful workmanship. The volume is about 20 inch × 15 inch × 15 inch. Seated images of Tirthankaras with chauri-bearers are sculptured on the four sides.

18. A pillar with a very beautiful carving on one side only. It is about 6 feet high.

19. A pillar with a kalasa at the top about 7½ feet in height. On three sides of it there are inscriptions in Kanarese. The other side is divided into three panels. In the upper panel an image of

Sri Mahavira is carved with a triple umbrella and two chauri-bearers; in the middle the image of a woman making salutation and in the lower a king riding on a horse is carved.

20. An image of Sri Suparsvanath. Below the image are seen the figures of a Jaina Acharya and his disciple. Height about 3½ feet.

21. An image of Sri Mahavira; below that is seen the figure of a woman doing worship. Height about 2¾ feet.

22. An image of Sri Mahavira; below that a male and a female worshipper. Height about 2¾ feet.

23. An image of Sri Chandranatha; below that a female worshipper. Height about 2¾ feet. (Nos. 20, 21, 22 and 23 appear to be the upper portions of pillars).

24. A roughly carved image of a Tirthankara with two chauri-bearers; below that a male worshipper.

25. An image of a Tirthankara without head.

26. A huge broken image of Sri Parsvanatha (standing) with the hood of a serpant overhead. The height of the image from knee upwards is about 6 feet. Breadth across the shoulders is about 2½ feet.

27. The broken head of a Yakshi.

28. The broken image of a Yakshi from waist to neck.

29. A roughly carved stone with the image of a Tirthankara with two chauri-bearers on the sides and the figures of two Munis sitting below.

30. The crown of a pillar with floral carving.

31. The head of an image of Jina.

32. An image of a Yakshi sitting about 2½ feet in height.

33. The crown of a pillar with the images of Tirthankaras and chauri-bearers on all the four sides.

34. A scuptured pillar about 5½ feet high with a figure of the seated Tirthankara Sri Mahavira in the upper front and a seated male worshipper in the lower panel. On the back are two inscriptions in Sanskrit, the script employed being old Telugu. The first has been translated, " Studying the sastras, praising kings, always keeping intercourse with respectable people (Arya), dis-coursing on the various good qualities of virtuous men, observing

silence when faults have to be exposed, kind and agreeable words to all (and) unparalleled meditation on union with the (supreme) soul,—let (all these virtues) transform (those who practise them) into Jinendras, incarnate among men." The second has been translated, "Hail! Prosperity! in 1319 of the victorious (and) increasing Saka years, corresponding to the (cyclic) year (Isvara, on Monday the first (day) of the bright half of Phalguna........... setti...........nisidhi (epitaph) Happiness! Great Prosperity! Prosperity! Prosperity!" 1397 A D. (Brought from Danavulapadu in Cuddapah District). *C.S.M.*

MIRACLE-PLACES (ATISHAYA KSHETRAS).

[Shri Pataunda Mahavira Road.]

THERE is a temple of Lord Mahavira in Pargana Tehsil Naurangabad in Jaipur State. It is a famous place of pilgrimage for Jainas and non-Jainas from all over India, specially from Northern and North-Western India The tradition is —— and it is proved in the cases of many Jaina and non-Jaina men and women———that any wish, devoutly and faithfully wished by a man here, finds its fulfilment within one year.

This temple is situated at a distance of about nine miles from the Pataunda Mahavira Road Station on the B. B. & C. I. Railway, between Gangapur City and Hindaun Junctions on that Railway. The Station is so called because it is situated near the village Pataunda and because it has been built for the convenience of pilgrims to the Mahavira temple.

On 26th December 1926, at about 9 a.m., with all the three Yoga (vibrations) of thought, speech and action or of mind, voice and body purified, I repaired to the Temple of the Holy of Holies and sat at the feet of the Lord.

My eyes rested on, and could not be taken off the calm Image of the Lord. The round cheeks, arched eyebrows, and the almost dimpled chin gave a sort of innocent child-like or cherub-like look

to the face. The mouth is now, as ever, an eternal blossoming of a smile of irresistible calm and never-failing compassion and sweet beneficence. The neck seemed to me to be a little, just a little too short perhaps. But it may possibly be due to the artistic conventions of the age of Sculpture when the Image was carved. The right foot resting on the left thigh showed a life-like firmness in the curve between the ankle and the toes. Similarly the hand, specially the left hand, showed a life-like rendering of flesh in stone. According to Jainism, by installation (Sthapana), a non-living material becomes the very person installed. Thus the non-living becomes living, at least a kind of living substance; something like the conversion of Real into Personal Property and *vice versa* in English Law. An image of Christ or Mary is more than a mere statue or work of Sculpture, to the faithful Christian. To him the image is almost, or really, the Jesus Himself or the Holy Virgin Herself. Thus alone any irreverence to or profanation of the image, is a painful stab to the heart of the faithful. So my mind recoiled with pain at the thought of any insult to the Image before me; thus exhibiting to me my sub-conscious feeling that the Image is to me more than an image, it representing and being to the eye of my Faith, the Lord Mahavira Himself. So I gazed on and on at the figure of Calm Compassion and Serene Bliss, hardly ever daring to feel that I had my fill of looking at the Wonder of Calm Omniscience——which is everlasting, but is not visible to us now in our world. The thought also flashed across my mind that the Creator of Galatea, was perhaps acting in the true spirit of the Jaina doctrine of *Sthāpanā* (installation), when the statue made by him moved and won his living love and adoration. Highest efforts of artistic sensuousness sometimes are curious reflections of spiritual Truth. Keats was a true seer when he identifed Beauty with Truth, and both with "Joy for ever." Indeed Joy, Truth and Beauty are identical in their nature. They are three distinct aspects of the same one indivisible Fact or Experience or Insight. I insighted all three in my gluttonous gaze at the Glory before me.

I had a long gluttonous gaze at the Lord. He is unattached; Vita Raga. He shows that

The World like a shadow flies
When Matter-World pursues ;
Pursuing that that flies and
Flying what pursues.
The White Image to the right of the
Lord smiled wonderfully ;
The Guardian God on the right of the
Lord almost shone in his eyes on me.

Then I thought of the Jainas and their crimes. The crimes of Jainas are very few. If any, they are not crimes of violenee' They are rather crimes of fraud, deceit, cheating, lying. The Western peoples and countries are perhaps greater experts in these crimes but in a more refined, subtle, insidious, extended, organised and artistic form.

As to the 10 commandments of the Bible, the Jainas are easily the first in the whole world in the observance of the 1st commandment : Dont Kill. So far as this commandment implies the others also compulsorily the Jainas observe the others also.

Then came up before me the question which has never left my mind since I sat in this very Presence in 1912 : namely, the problem of the Image having miraculous power, .i.e., this place, being the place of miracles or Atisaya (miracle) Kshetra (place).

This is a very complex and fascinating problem and deserves analysis and probable explanation.

The Miracles.

The Image in the Temple was discovered on the spot outside the Dharmashala. The Jainas being informed of it tried to shift the Image. But the carts broke under it. It is said that 900 carts thus gave way, after succeeding in moving it only to its present spot.

About 500 years ago the Image was discovered by a cowherd as follows, One of his cows, on return home, gave no milk. Suspecting that some one milked her in grazing, he watched her. and found that she repaired to a spot, stood quietly there and milk flowed from her as if unseen hands were milking her. This phenomenon occurred from day to day. The cowherd felt that this was due to some God on the spot. He got together some

men and started digging the spot. After the digging proceeded for some time, a voice came from below : "Slowly ! Slowly !." The spade therefore worked carefully and it was found that it had touched the Image, and but for the supernatural warning the Image would have been injured. The delighted cowherds carefully separated the Image from its earthly prison, wondered at it and worshipped it.

When the news got abroad and Jainas found it to be an Image of their Lord, they came and tried to take it away, but with scant success as given above.

Therefore they brought the Image only where it is now and built a Temple round it.

Only a modest temple was built at first. But the cowherds in the country-side all round were simply won by the Image and began to flock to it with prayers for plenty and prosperity for them, for their children and for their herds of cows and buffaloes.

Tradition gives an interesting incident which happened some decades later. There was a treasurer in the State of Bharatpur. He incurred the wrath of His Royal Master. the Maharaja of Bharatpur, who sentenced him to be shot dead with a gun. The treasurer was perhaps innocent, and in his hopelessness invoked the assistance of the Image vowing that he would dedicate Rs. 50,000 if he escaped death from the gun, and lo ! the next morning when the man was to be shot, the gun was fired at him, but it would not go. The man was saved. The matter being reported to the Maharaja he ordered that the treasurer should be shot the next day. The treasurer fearing to lose his life which he believed to have been saved by Lord Mahavira in this miraculous manner, again passed his whole time in weeping and supplicating to the Lord to save him again ; and he also vowed to increase his votive offering of the preceding day from Rs. 50 000 to Rs. 75.000. The next day also the gun, though fired, refused to go and kill the man. Annoyed by this the Maharaja ordered the man to be shot dead a third time. Fear overpowered the condemned man but Faith filled his heart ; his Soul ran for protection to the Lord once more, raising his offering also from Rs. 75,000 to Rs. 1,00,000 The third day also the gun refused to kill the condemned. Now,

the Maharaja's anger turned into surprise. He ordered the release of the treasurer and called him to himself and inquired : "Who is your Ishta" (Saviour or Protector)? The man answered "Lord Mahavira." At this the Maharaja was satisfied and himself gave some money with which the present central Temple is said to have been built. Thus the Image came to be installed for good in its present position.

Before the Jaina community slid down to its present low position, His Holiness the Battaraka, Priest Custodian of the Temple, was given almost Royal Honours even by the Mohammedan Emperors who supplanted the Jaina and Hindu Rulers of India. One of the Bhattarakas is credited with having possessed a Magic Carpet like the one mentioned in the Arabian Nights, which could take a man to any place where he wished to go, if only he sat on it and wished clearly for his particular destination. It is said that a Mohammedan King from Delhi sent a deputation to invite the Bhattaraka to the King's Special Durbar at Delhi. The deputation took two months to reach the Bhattaraka from Delhi. The Bhattaraka refused the invitation. But when the time of the Durbar came the Bhattaraka, with all his retinue, sat on his huge Magic Carpet and reached the Imperial Capital in three or four days' time. The King was surprised. His Holiness was well received but for some reasons the King refused to allow a Royal Palanquin to him in the procession. But by a Miracle the Bhattaraka manages to make his Palanquin to go on the top of the King's own Palanquin and over the Palace itself. Repentant and surprised the King allows the flags representing Sun and Moon, and a Mace, and Chowry, Peacock brush etc., etc., to be carried before the Bhattaraka. The last Bhattaraka was Mahendra Kirtiji. He also dabbled in this white or black magic. It is said that once he had a vision of a Devi or Goddess who came to be his as a result of his incantations. But he became frightened and the Devi went away. I know nothing to vouch for these traditions but I know the Bhattaraka Mahendra Kirtiji. I met him once in 1900 and then in 1911-12, when he showed me his very fine collection of books which belonged to the Gadi of the Bhattaraka of this Temple. He was murdered in 1919 in that corner of the

Dharmashala which is called the Mahal, the best furnished part of the Dharmashala and in which I stayed in this Pilgrimage. The murder was committed by one Manohar Lal, his wicked disciple and heir-apparent, who was incarcerated in Jaipur Jail. There also he brought about a rising of the convicts and broke the Jail. He is reported to be in Nagda Jail now (January 1927). The present Bhattaraka, His Holiness Chandra Kirtiji is a simple man. He seems to be devoted to his work and may once more recover for the Temple some of its lost importance and glory.

The management of the Temple and its property is in the Nazim of the Jaipur State. The incumbent in December 1926 was a bearded gold earringed Vaishnava, whom I met, but the management is not quite settled. The ALL INDIA DIGAMBAR JAINA TIRTHA KSHETRA COMMITTEE, the JAIPUR JAINAS, the JAIPUR DURBAR and the Bhattaraka are the four claimants to have the right of management.

The most ordinary miracles known now are: The cowherds all round pray for cows etc. to become milking and for butter (ghee) to be produced. The *first* milk and ghee to be offered to the Lord.

Maunds and maunds of *ghee* and milk are thus offered at the Mela in March-April, on Chaitra Shukla 15, and the chariot is taken out on Baisakh Badi 1. The Mainas and Gujaras come in great numbers.

The tradition is that the chariot moves only by the hand of a *Chamar* taking hold of the reins of the bullocks. Now the Chamar only touches the reins; the Nazim drives; the Jainas crowd round the chariot and take it forward and back.

The explanation.

I personally believe Jainism to be the key to all science and thought and the guide for all right actions. Jainism believes in very-long-lived * Celestial Beings, the Devas. If this position is conceded and the Gods or Angels of the Bible, the Farishtas of Quran and the Devas of the Hindus and Jainas and Buddhists are not a mere myth and idle imaginations, then the explanation for

* For an account of these see the Bright Ones in Jainism, Allahabad, 1926, by the present writer.

the miraculous effects of such places all over the Globe now or in the past is as clear as it is logical and convincing. There have been these Atishaya Kshetras or Miracle Places in Greece, in Rome, in France, in Germany, in Mexico, in America, and indeed, in all countries of the world. The annual pilgrimage to Lourdes in France and the many votive offerings to the golden Image of the Holy Virgin, in her famous Church at Marseilles, the many Wishing Wells in England, including one in a field in Trouts Inn in Oxford itself, the innumerable heartfelt thanks published by gratified devotees to Lord Jesus and Holy Mary in the Times of India almost every day, e.g., the Times of India, dated March 5th, 1927, contains the following :

> "OUR HEARTFELT AND GRATEFUL THANKS
> to the sacred,
> Heart of Jesus, the Heart that never fails,
> Blessed Virgin, Saint Joseph, Saint Anthony,
> Saint Theresa for granting us what we prayed for. 4824."

The countless vows and votive offerings made to Khwaja Moinuddin Chishti of Ajmer and the Miran Datar of Unjha, Ahmadabad, are modern examples of a wide-spread belief in miracles being worked in the names of Saints. There can be only four possible explanations of these Sacred and Miracle-working Places :—

(1) All this may be a mere chance. That is thousands of wishes are made by men and women in the name of their respective religions or Saints. If by chance some of these wishes are fulfilled, the Faithful may ascribe them to the intervention of their Saints, but really they are due to ordinary course of things and mere chance. This explanation is really no explanation. It only repeats the facts which are to be explained. It gives no explanation. It tries to explain the facts by saying : " these facts are so, because they are so."

(2) Another explanation may be that these successes are merely the results of Faith. That is, the nervous, psychic, supernatural, spiritual, latent powers are excited and liberated and made active by this Faith ; hence the result. According to this view the Biblical " Thou of little Faith " is a just censure and a statement

of an absolutely literally true, eternal spititual law. Faith works. Without Faith there is suffering, unfulness, failure. Faith means success unconditional and full. This explanation seems to be in the right direction. But it makes the vower himself the cause both of the wish and its fulfilment.

(3) The third explanation is that the Saints intervene with God Almighty, who fulfils the wishes of their devotees. This explanation makes our God too much a man and this carries its own refutation on its face.

(4) The last possible explanation is that the Angels created by God or the Saints, atleast some of them, being reborn as Gods or Angels in Paradise or Heaven, attend to the prayers and sometimes look after the success of their devotees. This explanation would be acceptable to the followers of all religions who believe in Souls and Angels. It will be specially so in case of Jainism, as its God, the Vita Raga (unattached) Omnipotent, never uses his Omnipotence, as such use implies desire or attachment, both of which he has destroyed for ever. Therefore his devotees, the Devas, shower success on the faithful supplicants.

It may be noted that intercourse between men and such Gods is not at all a new idea. The whole literature and history of the world is simply full of it. The Pact of Faust with Mephistophelis is known to all readers of Goethe. The Sacred Jaina Books laid down that the Gods upto first pair of Heavens, Saudharma and Ishan, i.e. all Residential, Peripatetic, Stellars, and all the Gods in the first two Heavens have sexual bodily union like human beings. Is it impossible that some celestial being may be enamoured of a 'mortal' human being? A human being with his longest age of 100 or 200 years is literally a 'mortal' compared with the 'immortal' minimum of ten thousand years of the Gods and Goddesses. Thus many 'Fairy Tales' may be romantic memories of long-forgotten, true episodes in the lives of men and women. Some such are enshrined in Patriarchs' lives, in many an account of sacred mysterious, haunted, miraculous legendary or historical places all over the world.

Further, may it not be possible for these 'mortals' of the earth, and the invisible 'Immortals' of water, fire, air, earth, and

wood and the first and second Heavens to woo and win or over awe each other ?

Further still is it not possible for these 'unnatural' sexual intercourses to bear fruit to give to the earth a Christ, Shakuntala etc.——the child rightfully claiming to have a Father or Mother in Heaven ? Thus verily, Mainka Goddess may well mourn on producing Shakuntala : "I have given birth to this daughter like a woman. What earthly pleasure can then I have ?"

The possibility of such celestial human coition more than ever strengthens the possibility of amicable or friendly intercourse between these two highest conditions of existence : Celestial and Human.

All religious literature is full of it. On the five Great Events in the lives of Tirthankaras, the celestial beings descend in their hordes and make earth a veritable Paradise.

The Angels brought messages from God to Mohammad. They had evident communication with Christ. They tempted Jaina Tirthankaras, Buddha and Christ. God appeared as Divine Light to Moses. The Masters of Theosophy dealing with Madame Blavatsky, Col. Olcott and Mrs. Besant are known in our times.

Shorn of the elements of Charlatanry these events or at least claims may point out to the near or remote possibility of these celestial-human intercourses. I have myself known spirits of Syeds etc. possessing the living human bodies.

Dreams also may be partially explicable on occasions by this celestial-human intercourse. The Mohammadan doctrine of Basharat may contain this Truth.

Thus in this last explanation which seems to me to be the most satisfactory of all the four possible explanations the only thing required is Faith in Celestial Beings or Devas or Farishtas or Angels. All religions easily concede to this. Therefore if this position is not absolutely untenable for any reason, the real explanation of all these Jaina, Hindu, Mohammadan and Christian Miracle-Places is that they are guarded by their actual particular Guardian Angel or Devata, who listens to the prayers of all and

grants fulfilment to the deserving so far as such fulfilment does not violate the real natural and just rights of others.—*J. L. Jaini.*

JAINISM IN QUESTIONS AND ANSWERS.

(*Continued from page 372 of Volume XXI.*)

76. *Q.* What are the defects that should not be found in a Samyagdrishti or a man possessing Right Belief?

A. A man of Right Belief should not have doubt, desire for sense-pleasures, disgust at anything, admiration for wrong believers and should not praise wrong believers.

77. *Q.* What are the transgressions for the five *Vratas* and seven *Silas* which are to be avoided?

A. There are five transgressions for each of the five *Vratas* and seven *Silas.* They are as follow :—

(1) The five transgressions of the *Ahimsa Vrata* are :—Tying up a living being, beating a living being, mutilating a living being, overloading a living being, and withholding food or drink from a living being.

(2) The five transgressions of the *Satya Vrata* are :—Preaching false doctrines, Divulging the secrets of others, committing forgery, Breach of trust and disclosing the feelings of others.

(3) The five transgressions of the *Achaurya Vrata* are :—Abetment of theft, Receiving stolen property, evasion of Government dues, Use of false weights and measures and sale of adulterated articles.

(4) The five transgressions of the *Brahmacharya Vrata* are :—Bringing about the marriage of people who are not of one's own family, Intercourse with a married immoral woman, Intercourse with an unmarried immoral woman, Unnatural sexual intercourse, and Intense sexual desire.

(5) The five transgressions of the *Parigrahaparimana Vrata* are :—Exceeding the limits of possession regarding house and

land, gold and silver, grain and goods, man and woman servants, clothes and utensils.

(6) The five transgressions of the *Dig Vrata* are :—Transcending the limits of space upwards, downwards or in other directions, extending the field of one's activity, and forgetting the boundaries fixed.

(7) The five transgressions of the *Desa Vrata* are :—Ordering things from beyond the limit, Sending some one out beyond the limit, Sending one's voice out beyond the limit, Making signs to persons beyond the limit, and throwing articles beyond the limit.

(8) The five transgressions of the *Anarthadanda Vrata* are :—Indulging in lewd speech, assuming ridiculous attitudes with the body, prattling away in a senseless manner, surrounding oneself with the objects of sensual pleasure and acting unthinkingly.

(9) The five transgressions of the *Samayika Vrata* are :—Absence of proper control of speech, mind and body, inadvertance and forgetfulness.

(10) The five transgressions of the *Proshadhopavasa Vrata* are :—Handling, depositing and spreading things carelessly and without due regard for life, Lack of interest and Forgetfulness of the requirements of the vow.

(11) The five transgressions of the *Upabhogaparibhogaparimana Vrata* are :—Taking living things *e.g.* green vegetables, Taking anything connected with a living thing *e.g.* using a green leaf as a plate, Taking a mixture of living and non-living things *e.g.* hot with fresh water, Taking aphrodisiacs or exciting food, and Taking badly cooked food.

(12) The five transgressions of the *Atithisamvibhaga Vrata* are :—Placing the food on a thing having life *e.g.* on plantain leaf, covering the food with a living thing, Delegation of host's duties to another, Lack of respect in giving or envy of another donor and forgetting the time for serving meals.

78. *Q.* Mention the transgressions of *Sallekhana Vrata* if any.

A. An observer of *Sallekhana Vrata* the vow of peaceful death should be free from desire to prolong one's life, desire to die

soon, attachment to friends, repeated remembrance of past enjoyments and the desire of enjoyments in the next world.

79. Q. Define charity.

A. Charity is defined as the giving of one's things to others for the good of one's self and others.

80. Q. What are the different kinds of charity?

A. Charity is of 4 kinds in Jainism:—Charity of food, of medicine, of Shastras and of immunity from fear.

Only such things should be given in charity which help in the prosecution of studies and the due observance of austerities, and which do not bring about attachment, repulsion, incontinence, pride, pain, fear etc.

81. Q. What are the qualities which should be found in a giver of charity?

A. A giver of charity must not wish for any gain in this world in exchange, must give calmly without anger, must be happy at giving and must be without deceit, envy, anxiety and pride.

82. Q. Describe the qualities of the recipients of charity?

A. The recipients of charity or donees are of 3 classes *Supatras* good donees, *Kupatras* deficient donees, and *Apatras* unworthy donees. The good donees are again of three classes. Ascetics, Laymen with vows and Laymen with right belief but not with vows. The deficient donees are those who are with proper external conduct but without real right belief. The unworthy donees are those who have neither proper external conduct nor real right belief. There is no merit in giving them anything.

83. Q. Describe the manner of giving food to a Jain Ascetic.

A. The highest gift is that of food to a *Sadhu*, an ascetic of the highest order. The gift of food, however, to be efficient in bringing about good Karmas, must not be given away disrespectfully or with contempt as one would throw away a copper to a beggar. The Jain Sadhu is not a begging medicant. He never asks for anything, nor does he even think of or desire for food. His visit to a habitation is a mere formal observance, one of the

duties of the order. The taking of food is to him, the performance of a duty, not the gratification of a sense desire. The body is useful as an instrument for the development and purification of the soul. The body must, therefore, be sustained by giving it the necessary nourishment. He does not relish his food. He takes food to avoid a suicide, a premature disintegration of the physical ingredients composing the body. He eats to live, and does not live to eat.

The person who helps him to purge his soul, by offering physical nourishment to his body, attains the good result of having done a good act. He must therefore perform it in the reverential spirit of service done, not in the haughty attitude of one conferring a favour. The householder, who thus offers food to a Sadhu out of devotion and reverence must, therefore observe nine points indicating and accompanying true devotion. He must (1) welcome and receive the Sadhu respectfully. He must (2) offer him a high place of honor. Of course a Sadhu would not touch any seat, far less use it. He takes his meal standing, with both hands, not in any utensil of any sort. He must (3) wash the feet of the Sadhu. He must (4) perform a formal worship, as laid down in the scriptures, by reciting sacred texts and making eight kinds ofoffer-ings. He must (5) make a low obeisance. He must (6) all the while be thinking reverentially. He must (7) speak respectfully. He must (8) behave respectfully. He must (9) offer a clean, pure, food, cooked with all possible care and thoughfulness. These 9 conditions of body, mind, and speech are not to be forced upon oneself. They must come automatically.

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NOTES AND NEWS.

JAINA GATHERINGS AT LUCKNOW.

This year the Jains of Lucknow, on the occasion of the Ratha-utsava annually held by them, on Vasant Panchmi, invited the All-India Digambara Jain Parishad and the All-India Jiva Daya Pracharni Sabha to hold their annual sessions there.

After the usual preliminaries of Mangla-Charan, the proceedings of the Seventh Annual Session of the Jiva Daya Sabha opened on the night of the 6th February 1927, with the Presidential address of Brahmachari Shri Dhanendra Das, lately a Rais, Zamindar and Banker of Arrah.

JIVA DAYA SABHA : THE PRESIDENTIAL ADDRESS.

The President opened his learned address by proving the existence of *Jiva*, the intelligent, conscious, living, principle which knows, thinks and understands, and defined *Daya* as, protecting from harm each and every one of the organs, mental and physical, through which that principle is found to function ; and its *Prachar* as the practice of treating all living beings in the manner in which you would wish that you yourself should be treated, Christ's command is " Thou shalt not kill " and the Muslim religion requires a believer of that faith not to harm even an ant or a worm. Jiva Daya Pracharni Sabha has been endeavouring to stop the cruel slaughter of animals in the name of religion or superstition that is unfortunately so very prevalent in all parts of India. It is the duty of every human being to assist the Jiva Daya Sabha in its pious work and noble mission of abolishing animal sacrifices, slaughter of animals for food or sport, and the trade in leather.

The public Lectures organised by the Jiva Daya Sabha were delivered in the afternoon of the 7th February 1927 by Brahmacharis Sital Prasada and Digbijai Singh, and Pandit Darbarilal, and among non-Jains by Babu Bhairon Prasada, and Pandit Brij-Nath Sharga Vakils, Doctor Sahai, and an Arya Samaj Updeshak. Raja Prithwipal Singh Sahib, Taluqdar of Surajpore, who was to preside at these public lectures was unavoidably absent and Rai Bahadur Jugmandardas Honorary Magistrate of Najibabad and

Chairman of District Board Bijnour was unanimously elected President. Several resolutions dealing with the various ways and means of promoting Jiva Daya were adopted in the meeting held on the night of the 8th February 1927.

DIG. JAIN PARISHAD : PT. AJIT PRASADA'S SPEECH

The proceedings of the All-India Digambara Jaina Parishad began with the address of Pandit Ajit Prasada, Vakil, Chairman of the Reception Committee. The printed address consists of 15 pages. Pandit Ajit Prasada however spoke feelingly extempore, at considerable length, for over an hour and feeling pressed for time he omitted the reading of several pages of the printed address here and there.

GLORY OF LUCKNOW.

While dwelling upon the ancient importance of Lucknow, the capital of the Province of Oudh, and now a first class rising town, he pointed out that the ancient Lakshmanapore, which through gradual corrupt pronunciation was changed into Lakhanpore, Lakhan (mau), and Lakhnau, and Lucknow, was a part of the town of Ayodhya, where according to Jain belief all the 24 Tirthankaras of every cycle of time were ever born, and shall ever be born. It was an exceptional defect of the present unfortunate cycle, the like of which occurs once in countless millions of years, that only five (Rishabha, Ajit, Abhinandan, Sumati, and Ananta) out of the 24 Tirthankaras were born in Ayodhya. It was an urgent religious duty of the Jains to pay due homage to Ayodhya, and to make it a paramount place of pilgrimage, only next in importance to Shri Sammed Shikhar—the Hill of Liberation, for all times and for all ages.

It was from Ayodhya, he pointed out, that the ancestors of the great king Raya Malla of Mysore, who belonged to the Ikshwaku clan of Shri Rishabha Nath migrated South and founded the Ganga Dynasty there, and helped in the propagation of Jainism in the South, and in the erection of the colossal image of Shri Gommateshwar (Bahubali) at Shravana Belgola, in the Hasan District of Mysore State an image 57 feet high hewn out of one piece of solid rock there, which is the wonder of the world. He

earnestly exhorted the Jainas to make Chaitra Krishna Naumi, the date of the birth of Shri Rishaba Deva, as popular and All-India known as Rama Naumi, and to celebrate it universally far and wide.

JAINISM: WHAT IT IS.

Jainism was a practical, a universal, and a proselytising religion; a religion which helped in the upliftment and evolution of all living beings, from the minutest undeveloped animalcule to the fully developed human kind, to the position of a Perfect Parmatma, a fully evolved living being, all-happy, all-knowing all-powerful, having no desire or want of any sort whatever, a real and true God, who does not stand in need of being worshipped, or praised, who wants no hallelujahs and no hamd-o-sanaa, who is not affected by the pleasure of providing a Paradise for his devoted votaries, and who never feels enraged at those who refuse to obey him, and who would condemn such rebels to his authority to the sulphurous fires of Hell-a God, who is above the need of assuming human or sub-human forms, and who would not interfere with the affairs of men or superman, a God who is supremely happy in the unalloyed Joy of Knowledge infinite and power unlimited. This religion is open to all, man and animals, birds and beasts. In the Court of the Omniscient Arhat, in the Samosaranam of a Tirthankara, there is only one chamber for all men, high and low, without distinction of any caste or colour, position or status; and there are no compartments or reserved places for any. All Jainas who can by virtue of their conduct and character, offer ablutions and worship to Shri Jinendra, and food to a Muni, form one social community—the Shravakas—and can certainly interdine and intermarry.

It was a great pity that narrow-minded persons had for their own selfish ends so very much degraded Jainism, and injured the Jain Community by setting up unreasonable and unjustifiable barriers of castes and sub-castes to social intercourse among Jains in matters of dinner and marriage. Evil customs, such as infant marriage, marriages of tender-aged girls with decaying old men, very often for cash consideration, and wasteful extravagance on domestic occurrences, were inspite of pious resolutions repeated

annually for some 25 years past, on the increase and were sapping up the vitality of the Jain community, which was continuously decreasing in numbers, health and wealth. The evils of forming factions, of excommunicating or threatening excommunication of, energetic, intelligent, and honest, young men of upright and spotless character on foolish grounds, and of looking over the obvious lapses from morality, and rectitude of others, have dis-integrated the Jain community which for want of internal cohesion is unable to endure the opposition and attack from without, an inevitable feature of the present struggle for existence, and succumbs and crumbles to disjointed pieces. Oh! what a fall, and from what height fallen!

The remedies are clear and obvious, if the Jain Community will only have Samyak Darshan, Right belief, realize its own interest, and position, and extricate itself from the thraldom of evil customs and the ruinous, ungrateful and sinful seductions and enticements of those who thrive on the spoils of the Community, who would fain keep the community under the stupid stupor of ignorance to role them of their small belongings. Abolish all non-essential rites and customs attached to marriage and other domestic occurrences, declare all marriages between persons where the difference of age is more than 20 years against social rules, entailing the penalty of excommunication for all persons concerned, allow free inter-marriage and inter-dining among all-sub-castes following the Jain religion, make primary education, secular and religious compulsory for all Jain boys and girls, and establish Jain High Schools and Colleges wherever necessary, and abolish all unreasonable and unjustifiable prejudices which are clogging the progress of the Jain religion.

B. NIRMAL KUMAR'S SPEECH.

Babu Nirmal Kumar of Arrah was unanimously elected president. In his Presidential address, a brochure of 28 closely printed pages, he extremely regretted the long-drawn wasteful ruinous and irreligous litigation about sacred places of pilgrimage between Swetambaris and Digambaris and between the Digambaris themselves. The Digambara institutions like the

Ashram at Kunthalgiri, the Syadvad Maha Vidyalaya, and the Rishab Brahmacharya Ashram were suffering seriously on account of internal discord. He was glad that the Rajgir case had been compromised and wished that the Mahasabha squabble should also be settled amicably. On the question of inter-caste marriage he regretted the unseemly language in which certain communal Journals indulged; and suggested the formation of a committee to consider the question from various points of view and prepare a report specially dealing with local conditions and the particular communities which would be affected thereby. The question of widow marriage, he said, would be shelved completely and for ever, if genuine and efficient efforts were made to completely abolish early marriage, marriage of old men, and unsuitable marriages, and if widows were duly respected and properly educated. He regretted the indifference of the community in the above matters. He emphasised the utility of English education, side by side with Sanskrit learning, and religious training and instruction, and pointed out that all useful Jain institutions were established by English educated Jains and were being run on lines laid down by them, and the glory of Jainism was vastly propagated by English translations of the sacred Jain Philosophy. He further pointed out that the position which the Jain community occupied in public estimation was mainly due to the English educated Jains who occupied high and responsible places in the Country. He prominently pointed out the importance which the Parsi community had obtained because of English education and internal cohesion. He earnestly impressed the need for the establishment of Jain Colleges and a Jain University. He strongly advocated the pressing need for female education and for the propagation of Jainism by appointment of preachers and publication of tracts, and pamphlets, and for the reclamation, and reconversion of those who once were Jains. He discussed the evil customs and waste extravagance connected with domestic ceremonials, and advocated the high thinking and simple living which a Jain householder should adopt. Several resolutions in the light of the suggestions made in the Presidential Address were passed.

—Ajit Prasada.

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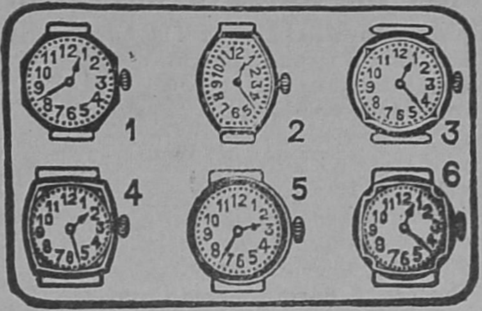

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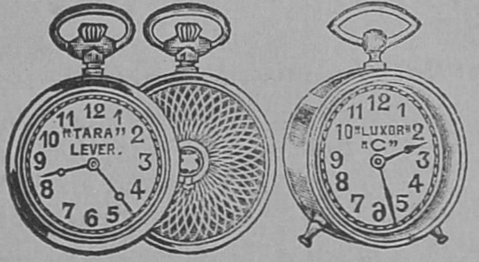

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